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tions. One of the most interesting passages in these letters is that in which (pp. 440-442) Monroe details one of the inconveniences to which he was subjected by his generosity toward Thomas Paine. After securing Paine's release from prison he kept him at his house, sick and impecunious, for many months. Pichon assured Ticknor that Monroe was far too much under Paine's influence; Mr. Conway thinks that Paine was a masculine Egeria to him, and gave him in good advice a full equivalent for all the money he got from him. However this may be, one's sympathy goes out to Monroe, for Paine cannot have been altogether successful as a household pet. John Wilkes or Charles Bradlaugh may have done great things for civil liberty but may also have been "gey ill to live wi'." Those of us who still think, after all Mr. Conway has written, that Paine was essentially a low fellow, will be interested in the letter mentioned. Monroe expressed to Paine the wish that, while in his house, he would not write anything for publication on American affairs, lest it react on him. Paine not only disputed the principle, but, to Monroe's extreme annoyance, made private efforts to evade the restriction suggested by his benefactor.

Many interesting documents, not written by Monroe, are given by Mr. Hamilton in his foot-notes. His own notes are sparing and judicious, and his texts lay us all under obligations. There are, however, many instances of careless proof-reading, such as the interchange of "posts" and "ports" (important when the question of the western posts is so prominent), "Vendu" for "Vendee," etc. The third volume, if it will really let us into the arcana of Jeffersonian politics in Virginia from 1796 to 1801, will be eagerly awaited.

Forty Years a Fur Trader on the Upper Missouri. The Personal Narrative of CHARLES LARPEUR, 1833-1872. Edited with many critical notes by ELLIOTT COUES. (New York: Francis P. Harper. 1898. Two vols., pp. xxvii, viii, 473.)

THIS book is original matter through and through. From fragments set down now and then and memories of fur-trade as early as 1833, it was written out by its author in 1872. The manuscript was unknown to the editor, Dr. Coues, till 1897.

The work embodies the experiences of forty years on the dual Missouri-Mississippi river and its affluents upward from St. Louis. The author, Larpenteur, born 1807 in France, reached the great river the year that he came of age, and in 1833, being short and slender, with some difficulty obtained employment in the Rocky Mountain Fur Company as a common hand. He was at once packed off with some forty others, each in charge of three mules, to the mouth of the Yellowstone. Their route was first to the upper waters of that stream and very circuitous, being by way of the head of Green river which flows into the Gulf of California. No wonder the caravan was five months on the march. Ft. Union, the point thus reached, was the head-centre from which Larpen-

teur's activities in the service of various rival organizations, or as a free trapper and trader, radiated for nearly four decades. The first steamer that ever ascended so far had arrived only the year before his coming, or in 1832. His own long voyages up and down were frequent in canoe, Mackinaw boat and steamboat. He once came up on horseback, a six weeks' ride from St. Louis. He became a squaw man, that is, took an Indian wife. Learning something of Indian dialects, he was of use as an interpreter, and had influence in Indian councils. During his first campaign he had been chosen to displace an incompetent clerk.

His narrative, as we judge, is on the whole the most entertaining and yet pathetic portrayal of the American fur-trade during the second third of our century. Its true inwardness is turned inside out by a chronicler whose eyes were never opened to see much difference between good and evil, and who so saw nothing to conceal.

The fur-trade in beginning, middle, and end meant whiskey. Common hands were engaged at sixteen dollars a month but were charged five dollars a pint for whiskey, so that companies had very little to pay as wages. Whiskey was sold to Indians at still dearer rates. Larpenteur once for five gallons bought twenty horse-loads of fur, some of which brought five dollars a pound. He mentions about a hundred forts. What were they? Each was an acre walled in by a perpendicular Indian-proof fence fifteen feet high, to safeguard horses, their owners, and whiskey. Into one corner of this trap Indians were persuaded to enter "like rats that ravin down their proper bane," mostly by night, and to part with furs for infuriating drafts. They were then turned outside the gates, and nobody cared how soon these furibund vagabonds starved, or froze, or scalped one another not knowing what they did.

Arms, powder, and blankets in aid of hunting, and a few trinkets, as beads, bells, and hand looking-glasses were thrown in by traders as baits for catching further plunder. It is too plain that saloons and those not of the best stripe are the names best befitting fur-forts.

All introduction of whiskey was indeed prohibited by United States laws, and all boats bound up the river were thoroughly searched (p. 57). Those laws proved to be cobwebs which big flies broke through and little ones crept through. Liquor was smuggled in, either clandestinely or by bribing officials, or it was sworn in as a medical necessity. A distillery was even secretly started at the Ft. Union fur-centre, corn being obtained from squaws in neighboring tribes. Standing a thousand miles deep in a *terra incognita* this fatal fountain flowed for some time unchecked and undetected.

In the long run selling whiskey was a losing business. It killed or unmanned hunters. It roused cheated victims to bloody revenge. Fire-water burned the fingers of those who were bringing it up. Thus Larpenteur says: "The steamer *Chippewa* was set on fire by one of the hands who had gone down into the hold to steal liquor. Some of it having run upon his clothes while he was drawing it, the candle came in contact with the wet parts and ignited them. He was badly burned, and

then the boat took fire. Immediately upon the alarm being given the boat was landed, and she was abandoned. Nothing could be saved for fear of the explosion which soon followed—of twenty-five kegs of powder in the magazine," p. 325. The spot became known as Disaster Point. In many ways whiskey was in evidence as twice cursed—cursing those who gave as well as those who took. It was when sailors had succeeded in safely stealing and in drinking whiskey that the sequels were most disastrous. Fatal fights followed with one another and with natives they encountered. Internecine feuds were generated, ended only by murder. Vessels were snagged and sunk by drunken crews, and fur-trading became more and more a lottery with an ever-increasing percentage of blanks. Few drew more blanks than Larpenteur, and there was no greater cheat. His forte lay in trading whiskey for furs. His success in this overreaching was phenomenal. Hence after he had become an outcast from many other positions, he never ceased to be in demand as a fur and whiskey intermediary. Within that circle none might walk but he. At the same point where he began to sell ardent spirits for his company in 1833, there, when cast out of all service, he still sold them successfully till stopped by a special act of Congress in 1871, which banished him from the reservation. Larpenteur, if we believe his journal, was affected by his environment as a Spartan wished his sons to be by the helots whom he forced into intoxication, for he declares himself always sober, p. 161. How then could he love daily contact with a thing he loathed! His whole career shows him to have been a bundle of paradoxes.

JAMES D. BUTLER.

Horace Mann and the Common School Revival in the United States.

By B. A. HINSDALE, Ph.D., LL.D., Professor of Pedagogy in the University of Michigan. (New York: Charles Scribner's Sons. 1898. Pp. vii, 326.)

MR. HINSDALE has paid his readers the compliment of allowing them to interpret Horace Mann for themselves, by using Mr. Mann's own language to convey the 'motive power' of his ideas. The purpose declared in the preface to the book is well carried out, namely: "To set before the reader Horace Mann as an educator in his historical position and relation." It is this historical position which Mr. Hinsdale has most clearly and forcibly stated. The outline of Mr. Mann's character is drawn with a clearness and dignity which makes the book in many ways a model for students. The steps of advance which Mann made in the educational progress of the country are presented with equal order and force. Mr. Mann was a Puritan, bound in his youth with the rigidity of denominationalism. Throughout his life he strove to translate both himself and his whole environment into that more fluent and democratic society for which he gave his life. His two leading mental qualities are his genius in discovering and stating exactly the weak points in the schools as he found them; and second, his quickness and daring in